

17.5  
A conference, contain-  
**ing a Conflict had**  
vvith Satan, vvherein are  
plaine ly set downe the true  
markes and tokens, whereby  
the afflicted conscience may  
proue it selfe, whether it  
be the childe of God,  
oz the childe of  
Satan.

*Most comfortable for all those  
which are cast downe  
vvith the burthen of  
their Sinne.*

Imprinted at London, by  
Christopher Barkar.

ANNO. 1577.

**E**ca  
ex  
th  
sw  
if  
th  
do  
ly  
the  
oth  
lik  
**S**  
her  
uay  
be  
**A**  
sect  
swa  
tha  
sely  
han  
let  
swe  
find  
ficu  
leau  
bnt  
spod  
of t  
tru



# To the Christian Reader.

**W**hat reasons moued me (gentle Reader) to publishe this litle conference, which I haue had with an afflicted Brother of ours, thou mayest easily iudge, if thou doo but enter into thy selfe, to examine thy selfe in what case thou standest with the Lord thy God, and takest heede thereby that whyle thou seemest to stand, thou fall not, and also if thou meanest by feare and trembling to runne through thy race vnto saluation, as the Apostle doeth counsel thee. True it is, that some of the godly thought it a meete treatise to be imparted with the godly, for though it were but had with one, yet other that cyther are, or may at any time fall into like daunger, may be armed thereby to withstande Satan, being assured of their groundes, which are herein set downe, and Satan shal not so easily preuaile agaynst them, through Gods grace, if they be well considered of, and imprinted in the heart. And though to some that are more inclined to the secte of Libertines & godlesnes, then to walke the wayes of the Lord with humblenes, it may seeme that sinne is not so accompted of, but man may easily passe with it, and the mercie of God is not so hardly come by, but it may be easily attained, yet let that man knowe, that if he consider well what we haue discoursed and conferred together, he shall finde the one too weaightie, and the other of such difficultie, that vnlesse he forsake his pleasures, and leaue his delight in sinne, he shall not easily attaine vnto it. Certaine it is, for the holy Ghost hath spoken it, that whosoever calleth vpon the Name of the Lord, he shalbe saued: but yet it is no lesse true, because Christ the Sonne of God hath saied

## The Preface.

it, Not euery one that sayeth Lord, Lord, shall enter into the kingdome of heauen. It is sayd before, that if thou confesse with thy mouth that Iesus is that Lord, and beleuest in heart, that God raised him from the dead, thou shalt be saued. For with heart man beleueth vnto righteousness, and with mouth man confesseth vnto saluation. I knowe what the wicked and godlesse man will saye: I confesse with my mouth, that Iesus is that Lord, and beleue in myne heart that God raised him from the dead. Well he may say so in shewe, but whether he say so in trueth, it is not his mouth, but the mouth of the Lord that must and wil be witnes. Thou confessest, thou sayest, that Iesus is the Lord: Thou doest not thinke, I am sure, that he is the Lord, but as thou wouldest haue him to be thy Lord and Father. For Lord as Judge, it is small comfort for thee to confesse him: but to acknowledge him as Lord and Father, therein thou hast comfort. And if thou confesse him after this sorte to be Lord, as in being Lord thou acknowledge him to be thy Father, then hearken vnto the marke whereby thou shalt knowe whether thou flatter thy selfe, or no. If I am a Father, saith he by the mouth of his Prophet, then where is my loue? If I be a Lord, then where is my feare? So that thou canst not confesse him to be thy Father, and to be thy Lord, but thou must loue him, and feare him. And howe wilt thou come to the assurance that thou fearest him, vnlesse thou giue care to the holy Ghost, and imprint it wel in thyne heart that he saith in an other place, in these words, The feare of the Lord, is the hatred of sinne: whereby it foloweth on the other side, that the louing of God, is the louing of righteousness. So that if thy conscience can not beare thee witnes, that thou cariest an hatred and detestatio of sinne about thee,



## The Preface.

thee, and a true loue of righteousness, thou doest but flatter and deceyue thy selfe in calling vpon the Name of God, and saying Lord, Lord, for so thou mayest assure thy selfe, thou shalt not be heard. If thou haue a pleasure and delight in sinne, if there were a thousand Christs in heauen, they could not saue thee. Therefore looke well into thy selfe, and diligently and truly examine thine heart, whether thou be growen into a mislike and hatred of sinne or no, before thou call vpon the Name of the Lord: For if thou haue not that in thee, thy prayer is abomination vnto the Lord, it is as much as if thou shouldest offer a dogge vnto the Lord, or a swine, or bring the price of an harlot into his Temple. For doo not thinke that thy tongue can saue thee, where thyne heart condemneth thee. With their lippes they come nigh me, but their heart is far from me, what was their ende: nothing but destruction: so shall it fare with thee if thou folowe the same wayes: the like pathes, the like iudgements, because there is the same God alwayes. Let no man therefore flatter him selfe, when he heareth the mercies of God declared to the repentant, for he shal not be profited thereby, vnlesse he also haue the markes of repentance. It auayleth a man nothing at al to the reliefe of his pouertie, to haue false quoyne in his purse, it must be good currant money, otherwise he doth further endager him selfe, & take the way to his vtter destructiō. A fair tongue with a foule heart is false quoyne, it wil helpe no man, if he say he hateth sinne, & loueth it in his heart, he condemneth him selfe, how many, and howe good prayers soeuer he maketh. The Apostle telleth vs, comforting vs against the backsliding of such as had once professed the true God, and the trueth of his religion, such as were in those dayes Hymeneus and Philetus, which denied the resurrection, saying that it was

A iii                      past

## The Preface.

past and gone, that we shoulde not be dismaide at their fall, and cast downe at their decay, he telleth vs I say, that the foundation which God hath layde is stronge and steadie, it moueth not, ne can be shaken with any thinge whatsoeuer. And it hath this scale, The Lord knoweth who are his: Howsoeuer we would flatter our selues, either one of an other, or our selues of our selues, for goodly shewes and outwarde apparences that we giue forth to the worlde, this is sure, that the Lord knoweth who are his. And as for the iudgement that we can haue to be our assurance, & sufficient witnes, it folloiweth in the same place, And let him depart from vnrighteousnes, whatsoeuer he be that calleth vpon the Name of the Lord. For well may he be within the Lords house, and be called a Christian, yea, and call vpon the Name of the Lord, and haue nothing whereof to reioyce, nothing to be glad of, and to comfort himselfe: for the Lord hath in his house both vessels of golde, and vessels of siluer, yea some of wood, and some of earth, according as the bles he hath to put the vnto, some for honorable seruices, other to vile and base bles. To be a vessell in the Lords house, prepared to dishonor, what comfort is it? the name of the owner of the house is not so glorious, but the ende that such a vessell is prepared for, is ruefull. How shalt thou then haue to comfort thy self, & finde thy self a vessell prepared to honor? if thou forsake vnrighteousnes. Loke to thy former wayes what they haue bene, if they were nought, examine thine heart whether thou like of them or no, and whether the remembrance of them be ioyfull to thee or no: if it be, thou hast not yet departed from iniquitie, neither art thou yet, for ought that thy selfe or any other man can see, a vessell prepared to honor. It may be thou maicst haue done at some one time



## The Preface.

time or other some thinges that were good, thy heart is now to tell thee, whether thou diddest them well or no: for if thou hast a pleasure in sinne stil, they were noughtily done though they seemed neuer so good, for in doing of them thou playedst but the part of an hypocrite: thou haddest sugre in thine handes, but popson in thine heart. A good fountaine cannot bring forth bitter water, neither can a bitter fountaine bring forth sweet water: a figge tree cannot bring forth oliues, nor a vine figges: if thou haue the pleasure and ioye of sinne within thee, thine outward actions cannot be good. And therfore the assurance of the Christian must stande in this, if he depart from vnrighteousnes. Depart, I say, first in mind, so that the affection of the heart be altered: for of nature it is enmity to God, deade in sinne, hauing pleasure in nothing but in wickednes. This man must first be killed, the heart must first be made a reasonable sacrifice: so the Apostle exhorteth vs in an other place, Be ye renued in minde: and when thou findest this alteration in thy selfe, that thou feelest with thy selfe, thou art come from death to life, from the loue of sinne, to the hatred of the same, assure thy self thou hast a good principle, and standest vpon firme grounde: but if thou finde it not in thee, but that thou lyest dead stil, then art thou dead in deede, thou hast not yet any meanes whereby to reape comfort. For before thou come to loue God, which is knowen by louing his lawe, which also is discerned by hatred of sinne, for all these depende one vpon the other, thou canst not taste and feele how good God is, thou canst not vnderstand and feele in thy self that Christ is a saviour. Therefore first for thy ground worke, thou must haue this marke to assure thee that thou mayest boldly and fruitfully call vpon the name of the Lord, that in thine heart thou art

## The Preface.

at hatred with sinne. And when thou hast this principle, see thou doe not stay here: for it cannot be but this hatred of heart, must bring forth some-  
what: it must needs stoppe thine cares from wil-  
lingly hearing euill, it must shutte vp thine eyes  
from delightfully seeing sinne, it must tye thine  
handes and feete from running to excelsse of ryot  
with the vngodly. not that my meaninge is, as  
though it could possibly be, that thou shouldest not  
sinne at all, but when thou doest sinne through the  
tyrannie of Satan, thou must feele such a working  
in thee of sorowe and grieve for the sinne that thou  
committest through fragilitie, that if thou shoul-  
dest haue a thousand hels, and al the fire and burn-  
stone that the whole worlde were able to heape  
vpon thee, thou couldest not be more afflicted, or  
worse and more sharply punished. Moreouer and  
beside this, thy whole life must be nothing else, but  
a mortification of the deedes of the flesh, which are  
(as the Apostle teacheth thee) whoredome, fornicati-  
on, uncleannes, dissolutenes, idolatrie, impositions  
enemities, contentions, ielousie, anger, strife, debate, here-  
sies, enuie, murder, drunkennes & gluttonie, which  
whosoever committeth, he shal not inherit the king-  
dome of heauen. And as these must be slaine & sa-  
crificed, so must thou bring forth the fruites of the  
spirit, which are, loue, ioye, peace, long suffring, ge-  
nerositie, goodnesse, fayth, meekenesse, temperancie.  
for if you liue after the fleshe, you shall dye, but if  
you mortifie the deedes of the fleshe by the spirit,  
you shall liue. And thus thou hast to trie thy selfe,  
for thine assurance, that thou mayest be as surely  
grounded for thine owne knowledge, as the know-  
ledge of God is sure: and thy grounde is this, Let  
him depart from iniquitie that calleth vpon the  
Name of the Lord.

This is the way to assure thee, that thou art  
one



## The Preface.

one whome God hath had mercie vpon, & there-  
 fore vpon whome there can no condemnation  
 come. Not that thou canst euer hate sinne with  
 such a deadly hatred as thou shouldest, for it is so  
 great and perfect, that thou shalt not be able to at-  
 taine vnto it in thy whole life, but onely, that sinne  
 haue lost the soueraintie in thee, that it rule not in  
 thee, as a King and chiefe Lord, but that power  
 that it hath in thee, be by mere tyrannie, as any  
 poore and faithfull subiect to his Prince, may be  
 wrong and wronged by a false usurper: So that  
 thou haue alwayes as great a dislike with thy self  
 for the things that thou committest through his  
 force and tyrannie ouer thee, as when thou art by  
 a tyrant and vniust usurper thrust out of thy law-  
 full possessions, and constrained to suffer what  
 thou wouldest in no wise indure, if thou couldest  
 by any meanes possible make head and resistance  
 against him. When thou hast the benefit of this  
 grace in thee, for I tell thee, it is a speciall grace of  
 our good and mercifull God, and no worke of na-  
 ture, then thou shalt feele in thy selfe, that thou  
 standest not indifferent to thinges that are good,  
 and other that are euill, with such a kinde of per-  
 swasion, that if thou doest the thinges that are  
 good, thou doest well, but if thou doest the things  
 that are euill, yet it is not so great a matter to be  
 accompted of, God is not so rigorous, and seuerer a  
 iudge, that he will call me to a reckoning for euery  
 small trifle: but thou wilt haue an earnest affe-  
 ction to the one, and an vtter detestation to the o-  
 ther. Thou wilt not casely let thy selfe loose to  
 riotous excessse with the wicked, but stande in awe,  
 considering and remembryng alwayes with thy  
 selfe, that the long pacience of God, wherby he  
 forbearerh to punish thee, when thou offendest,  
 calleth thee to repentance. By this benefit, thou  
 reioy-

## The Preface.

reioycest, when thou art called from running after  
dumme Idols, to the light of the Gospel, to  
serue the liuing God in trueth and veritie, thou  
fallest to a detestation of all false worship and  
Idol seruice, which thy forefathers walked in  
before thee, through ignorance and lacke of know-  
ledge of God, and reioycest in the reuelation of the  
Iesus and Sauour of the worlde, whose remem-  
brance in times past thou couldest not abide to  
heare of, but condemnedst his trueth as lyes & he-  
resies. So doest thou for all the deedes of the flesh,  
forbidden and condemned by the second table, thou  
condemnest thy self for them, with earnest prayer  
to God to keepe thee vpright, hauing a minde and  
purpose to cleaue fast vnto the Lord thy God, and  
to be holy as he is holy. This I say must be a set-  
linge vnto thee, if thou hast tasted how good and  
gracious God is: this grace will assure thee that  
thou art his, and therefore that with confidence  
thou mayest call vpon his Name, and that in cal-  
ling vpon his Name thou shalt not be confoun-  
ded. For this is wrought in thee by the Spirit of  
regeneration, which liueth for euer, and therefore  
in whom soeuer it be, that man also shall liue for  
euer according as it is written, You are borne a-  
new not of a corruptible seede, but of an incorrup-  
tible, by the word of the liuing God, which remain-  
eth for euer. So that all flesh is as grasse, and  
all the glorie of man as the flower of grasse: the  
grasse is withered by, and his flower fallen a-  
way, but the worde of the Lord remaineth for e-  
uer: and this is the word that is preached vnto  
vs, which is not far from vs, but in our hearts, e-  
uen the word of faith: which word of faith if thou  
haue not in thee, then art thou borne onely of cor-  
ruptible seede, of flesh and blood which cannot in-  
herite the kingdome of God, thou art made and fa-  
shioned



## The Preface.

tioned only of that which is not subiect to God,  
neither can be. & therfore though thou persuaue thy  
selfe of neuer so great & many mountaines of mer-  
cie, thou doest but deceiue thy self: for the hardnes  
of thine heart which cannot repent, but telleth and  
switnesseth plainly vnto thee, that thou louest only  
the lusts of thine old ignozance, & the sinnes which  
thou hast swalked in before time, & hatest to be re-  
formed, & canst finde no taste in the good wayes of  
the Lord, which he hath prepared for his children  
to walk in: this hardnes I say of thine hart which  
cannot forsake his old waies, the waies of the flesh,  
summoneth thee to the iudgmēt of God, there to  
receiue condēnation as one that hateth him, and for  
whom destructiō was prepared frō the beginning.  
And therfore flatter not thy self, with the comfor-  
table promises which are layd forth for the childre  
of God, that is, the repentant, vnlesse thou feele in  
thy selfe the self same markes of repentance, which  
are here specified & set downe vnto thee, by which  
thou art ledde to haue boldnesse of free access vnto  
God to call him father, whose mercies be frō euer-  
lasting to euerlasting, vpon his Israel, & vpon none  
else. say not with thy self, I wil sinne, because he is  
merciful, but contrariewise I wil not sinne because  
he is merciful, so shalt thou finde rest to thy soule, as  
one beloued of God, euē for his rich mercie sake, not  
for any desert of thine owne, in his sonne, his belo-  
ued, not in thy self, nor for thy self, to him be al glo-  
ry, to our selues confusion & shame, in our selues I  
meane, & for our selues, but in that beloued, and for  
his sake, beloued, & saued, to reigne in glorie for e-  
uer, and neuer to see death. to that God immortal,  
onely wise, and onely mercifull, be all prayse, pow-  
er, and dominion, for euer: and to thee, grace and  
blessing in heauenly thinges, if thou be his childe,  
otherwise confusion and shame, and wrath against  
the day of wrath.      J I M I S.

A conflict had with Satan, wherein  
are plainly set Downe the true  
markes and tokens, whereby the af-  
flicted conscience may proue it selfe,  
whether it be the childe of God, or  
the childe of Satan.

**M**Y good friende and  
Brother, as in the disea-  
ses of the bodie, it is not  
good for the sicke man  
to follow the humor that  
fighteth against nature,  
in pleasing and peelding to it in any part of  
his dyet: so in afflictions and troubles of  
the minde, when Satan assaulteth vs to  
draw vs away from the obedience and loue  
of our God, it is as much more perilous to  
the good estate of the soule of man, to hear-  
ke vnto Satā, by how much the soule is bet-  
ter then y<sup>e</sup> body, & Satan more dangerous  
then an humour. Both the one and the o-  
ther draweth to destruction, and both after  
one sort, with a dissembling counterfeiting  
of that which in deede they are not, and not  
making shewe, but couering of that which  
in deede they are. So the man that is tra-  
uailed



## A conflict had with Satan.

uailed with the hydropsy, according to the humor of the same disease, thinketh there is nothing more soueraigne for him, the much moysture and oft drinkege, when as in trueth there is nothing worse. Satan vs-eth y<sup>e</sup> like, he intiseth vs alwaies to things that are naught, and yet maketh a shew vnto vs, as if they were good, he can doe nothing of him selfe but lye, and yet to shadowe his falshood withall, he oft cloketh, or rather masketh his counterfeit lewdnes and treason, with great resemblance of trueth. And because we should not be here- in deceyued, the Scripture forewarneth vs, as giuing vs thereby a Caueat, that he transformeth himselfe into an Angell of 2. Cor. 11. light: which is as much to saye, as that 14. whensoever Satan mindeth to intrap and snare vs, he will not come in his owne likeness, he will not tell vs he lyeth, he will not say vnto vs, doe these thinges & these thinges which are naught, and displease God, for that were but to discredit himself, to cause him not to be hearkened vnto, to bring man out of taste with his counseils & deuises, but he gloseth vpon the matter, he shrowdeth himself vnder y<sup>e</sup> robe of trueth, he

## A conflict had with Satan.

Gen. 3. 4. he can tell vs, as he did vnto Eue, You shal not dye, he can say vnto vs, this creature is faire, this thing is pleasurable & good, and to be short, the foulest wordes he vseth, are intisinge and sugred, the more shamefull facts he leadeth vs vnto, the more goodly glasse he setteth on them. And whē he hath by intisements brought vs somewhat on, thē falleth he to charging vs w<sup>th</sup> the iudgments of God, & pleadeth y<sup>e</sup> law: he y<sup>e</sup> was the last houre past, an enemy to y<sup>e</sup> doctrine of Moses with his colorable intisemēts, wil now take vpon him Moses part, & say, Do this I. euit. 18. 5 & liue, if thou fulfill not this lawe, thou shalt I. ze. 20. 11 surely dye. So say Moses and the prophets in deede, and speake the trueth: but when Satan sayeth so, he lyeth. Moses and the Prophets teache vs so, to bring vs to the knowledge of our selues, y<sup>e</sup> therby we may learne to runne vnto Christ: Satan telleth vs so, because he would haue vs rest in the looking into our selues, & there stand amased at the horroz of our sinnes, without further lifting vp our eyes to him who is welbeloued, & in whom the father is well pleased, well pleased I say, not in respect of him, for he neuer offended him, but towards vs, vpon



## A conflict had with Satan,

on whom the wrath of God must needes dwell, if we present not our selues to him in the persō of that welbeloued, & in the person of him, in whom he is well pleased.

Thus hath bene & is his dealing towards you, he telleth you, you are not the childe of God, but that you are his. if you wil stand to his worde, & belieue him, because he saith so, you take away his nature frō him, which is to be a lyar, and you ascribe vnto him, the proper note of the one & onely God, which is to be true, & righteous in his sayings. a thing so contrary to Satan himself, y he is displeased, if you thinke there is any trueth in him, & he is angry, if you cōfesse him not to be y father of al lies. For he can loue nothing, but what is his own, & he cā hate nothing, but what is not of him, a lie is from himselfe, & trueth from God, his grievous enemye, his righteous iudge, his heavy tormenter: on y other side, God is righteousness & trueth it self, he is not as mā or Satā is, he gloseth not, ne vseth any changeableness of speache or purpose, his counsailes are from everlastinge to everlastinge, and his words continue for ever, heauen and earth shall passe, but whatsoeuer hath proceeded out of his mouth, shall not passe, but

## A conflict had with Satan,

remaine beyond the dayes of the sunne. It is for him then to say and say truely, that you are his, or you are not his, Satan can not say it in trueth, and if he say it not in trueth, he lyeth, and if he lye, you ought not to credit him, for no man is so simple to believe him whom he knoweth to be a lyar, especially then when he knoweth that he lyeth.

And if we shall enter into examination of Satan, howe he knoweth that you are his and not Gods, you say, he telleth you because you haue bene a grievous sinner. Is not this the y that he sayth, whosoever hath bene a grievous sinner, he is not the childe of God, but the childe of Satan? And is not this an vntrueth? If we would rippe vp the worlde from the first foundation, and from the day that it had a man dwelling vpon the earth, vntill this present age we liue in, should we not discover his malice, and finde him as he is, an enemye of trueth, a professed Satan to all the children of God? What was Adam, what was Abraham, what was David, what Peter, what all the Patriarkes, what all the holy men of God? were they not grievous sinners? did they



## A conflict had with Satan,

they not in the dayes of their peregrination here vpon the earth prouoke the Holy one to anger: some by multitude of wiues, against the first institution of mariage, some by whoredome and murder, against the manifest and knowen Law, some by denyinge Christ, being tolde of it before, some after one sort, some after an other: There is not one of vs that doeth good, no not one: We go all astray, if we say we haue no sinne, we deceiue our selues and there is no trueth in vs, the iust man falleth often, our righteousness is as a menstruous cloth: to vs, euen to the best of vs, to the most holy, to the most vnreprouable, belongeth nothing as due, but confusion of face, shame and ignominie. And is it then such a note of reprobation, such a marke of Satans childe, as that a man may say, we haue grievously sinned, therefore we are not Gods children: Where then is that that is written, He loued vs when we were his enemies: where is then the assuerance of our prayer, when we say, Forgiue vs our trespasses: Trueth it is, that God loueth no vnrigh- teousnes, and therefore neither the workers of vnrightheousnes: and yet it foloweth not, that all that worke vnrightheousnes are cast away: For so should he haue no children, so

Rom. 5. 10.

B

should

Satan

## A conflict had with Satan,

should he haue none to call vpon his Name, so should he haue no Church, so should there be no Christ. He pardoneth, where he loueth, and he is merciful, where he had iust cause to hate, so that he is mercifull and hateth not, he pardoneth and loueth, where he findeth a faulte, and seeth what hath neede of compassion, that both he and we may be knowen, he by his mercie, we by our desert, that to him might all prayse be giuen, and we when we would reioyce, reioyce in the Lorde.

Ezek. 18. 4.

Sinne in it selfe, deserueth cōdemnation: The soule that sinneth shal dye, sayeth y<sup>e</sup> Prophet, but sinne put vpon Christs backe as his clothing, (for he put on our vnrightheousnes,) chailegeth pardon & forgiveness: I say it chailegeth, for by him is pardon as due to vs. for our sinnes, as through vs, was condēnation layed vpon him: & as truely as he was made accursed for vs, in that he was hāged vpon the tree, euen so truely are we made in him sanctification and rightheousnes. Be our sinnes neuer so grievous, be they in the highest degree that they may, yet is there comfort, we haue not to be cast downe, for there is hope: Hope to be gathered by mercie shewed to other, comfort to be taken by pardon extended to them that haue as many wayes, and as deeply



## A conflict had with Satan,

deepely offended as we. What things soeuer,  
sayth the Apostle, were writtē, were written Rom. 15. 4.  
for our learning, that through patience and  
comfort of the Scriptures we might haue  
hope. Why then, when we lay before vs the  
shamefull adulterie of David committed with  
Bathsheba, and his detestable murder done  
vpon the person of Vrias, when we looke in-  
to the denial of Christ by Peter, and the per-  
secuting of the saints of God by Paul, vpon  
whom notwithstanding God had mercie, and  
pardoned them these grievous offences, as  
he did vnto many other an infinitie of their  
transgressions, how should we not with Job  
crye out & say, Though he would kil me, yet  
wil I put my trust in him? But what sayeth  
the Prophet, Come on, and let vs reason the  
matter together, sayeth y<sup>e</sup> Lord, though your  
sinnes be as Crimson, they shalbe made as  
white as snowe, and though they be as redde  
as scarlet, they shalbe as wolfe. And to whom  
spake he thus? but to a people, of whō he said  
before, Heare you heauens, and hearken O  
earth, for the Lord speaketh: I brought vp  
childrē & fostered them, but they haue played  
y<sup>e</sup> rebelles against me. The ore knoweth his  
owner, & the asse, his masters cribbe: Israel  
knoweth not, my people hath no vnderstan-

B.ii.

ding.

Iob. 13. 15.

Isai. 1. 18.

Isai. 1. 2. 3.

Satan

## A conflict had with Satan.

ding. If for the vnspeakeable benefites of God bestowed vpon you, in fostering and cherishing you, yea & bringing you to the greatness & height you are in, for so the words signifie, you haue played the rebel against him, & haue become more void of knowledge then an oxe, and more destitute of vnderstanding then an asse, to you it is that the Prophet speaketh, Come on, let vs reason the matter together, if thy sinnes were as Crimosin, they shalbe made as white as snow, & though they be as redde as scarlet, they shalbe as wolfe.

**Psal. 145. 9.** My mercie exceedeth all my workes, thou canst not be so infinite in sinning, as I am infinite in mercie and pardoning, though thy sinnes were at the highest measure, at y greatest excesse, were as detestable for their naughtines, as Crimosin, and scarlet are precious & valued for their beautie, they shalbe as white as snow, as white as wolfe. Though Satan would tell thee, and thy conscience witnes against thee, that childrens bread is not to be giue to dogs, yet assure thy self that the dogs shal eat of the crōmes that fall vnder their masters table, and though thou be a dogge, a whozemonger (as she was a famous and notorious harlot, that washed his feete) if thou wilt come vnto him, thou shalt be fed, thou

**Luk. 7. 37**



## A conflict had with Satan.

thou shalt be saued.

But let me come againe to the Prophet,  
& to your conscience, my good brother, which  
Satan seeketh to ouerturne, & by that to de-  
stroye you. Whether of you two is worse, I  
meane, that Israel, to whom & against whom  
the Prophet spake: Confesse the trueth, and  
so giue glorie to God: neither make your sin-  
nes lesse then they are, for that is hypocrisie:  
nor greater then they can be, for that is to  
pronounce an vnrighthouse sentence against  
your owne soule. What was that Israel, and  
what are you, or what haue you bene: for  
thereupon Satan resteth most. What sai-  
eth the Prophet of them: Heare the worde  
of the Lord ye Princes of Sodom, and Isai. i. 10.  
ye people of Gomorhe: Lo, see how he cal-  
leth them, and how he calleth them true-  
ly: for the Spirit of God can not lye. You  
know what the sinnes of Sodom and Go-  
morhe were: These men of Israel were so  
hadde in them, they were so walowed in  
filth and myre, not of the streetes of those  
townes, but of the maners of those people,  
that in comparison of their wickednes, they  
might be Princes of that sinful people, ring-  
leaders, Camp masters and generals of those  
wicked armies. Ye Princes of Sodom &  
people

## A conflict had with Satan.

Isai. 1. 15.

people of Gomorhe, &c. Moreover & beside those sinnes, which were most detestable, he goeth on further and addeth, that they were to hadde, that he would not heare their prayers, for their handes were full of blood, full of crueltie, full of extortion, oppression, and wrongs. For he that oppresseth the poore, sheadeth his blood: God accompteth it, as if he had taken his life from him, and murdered him. This was that Israel, such were the people, of whom the Prophet spake, and to whome the Lord said, Come on, let vs reason the matter together, though your sinnes were as Crimosin, they shalbe as white as snow, though they be as redde as scarlet, they shalbe as wolfe. And what are your sinnes in comparison of these reherled? Haue you euer bin a Sodomite, a Gomorhean, or haue you bene so wicked, that you might be a Prince, a Ringleader, a Campmaster, a General amongst them? Haue your handes bene full of blood? Your conscience beareth you witnes no, if you had bin so, or were so presently, yet if you come and talke with him, if you wil but reason the matter with God, behold forgiveness, behold pardon, your Crimosin shalbe as white as snow, and your scarlet, as wolfe.

But



## A conflict had with Satan.

But you say, you haue runne a longe race in your wickednesse, although your sinnes were not so grieuous: if it be so, yet doeth the one but answer the other, and if he had mercie on them, why wil he not haue mercie on you? Doeth he pardon the greater faultes, and withholdeth the lesse vnforgiuen? But what? was not their race in length as euill as yours? They had continued so long in their naughtines and stifneckednes against the holy one of Israel, that he had punished them and wounded them so sore, for their sinnes and transgressions, that from the crowne of the head, to the sole of the fote, there was no whole part in them, but all full of plaisters, and bandes and swaddels, yea he had punished them so much, that he was wearye of punishing, so sayeth the Prophet: and yet he sayeth to them, Come on, let vs reason the matter together. And surely if I should rippe vp vnto you, their often plagues, their often forgiveness, their manifold falles againe, you shoulde be driuen to confesse, yours can not be the like: and yet he had mercie on them, and these thinges were written for your learning, that you might haue comfort.

B.iiii.

Examine

Satan

## A conflict had with Satan.

Examine well with your selfe the cause of Christes sending, & the cause of his coming: so shall you see, what our Crimosin and scarlet is, what maner and sort of people he redeemed, and what kinde of mercie there is in the almightie. I came not, sayeth he, to call the righteous, but the sinners to repētance, I came not but to the lost sheepe of the house of Israel. So he fulfilled the prayer and prophecie of Dauid, I haue erred and gone astray like a lost sheepe, seeke thy seruāt O Lord: according to this prayer and prophecie, I say, he came to seeke sheepe that were gone astray, that were wandred from the folde of his heauenly Father, and wandered so farre, that they were no people, that they were without God, in the worlde, voyde of hope of the promise, strangers from the Lawes of the commaundementes, and strangers from the common wealthe of Israel, that is, from Gods people. We were, I say, euen we that are now saued through hope, we that are now the children of God, by the assurance of our earnest penny which is the holy Ghost, who crieth in our hearts, Abba, O Father, we y are heires & felowheires with Christ, we y cā not be lost, because y Father hath giuen vs to his Sonne,

Mar. 2. 17.

Mat. 15. 24.

Psal. 119.  
176.

Ephe. 2. 12

Colos. 1. 21

Rom. 8.



## A conflict had with Satan.

Sonne, we, I say, euen we, that are nowe so  
beloued in that beloued one, were enemies Col. 1. 21.  
to God, men that walked after the fashion of Eph. 2. 2. 3.  
this worlde, euen following the direction of  
him that is prince of the power of the ayre,  
that spirit, I saye, that worketh in the chil-  
dren of disobedience, we were all of vs once  
as badde as they, we had our conuersation  
with them in the lustes of our flesh, working  
the will of the flesh & of the minde, and were  
naturally children of wrath as the rest. So  
witnesseth the holy Apostle of vs, Gentiles 1. Cor. 12.  
we were, caried away to dumbe Idols, more 2.  
fooles and doltes then stockes them selues,  
wilde oliue branches, that brought forth no  
good fruiet, yea, to farre ouerwhelmed and  
plunged in filthines of the fleshe, that as the  
Apostle saith, we were dead in sinne, so void  
of goodnes, that there was no sense and fee- Eph. 2. 5.  
ling, no perseuerance of any life in vs, cleane Col. 2. 13.  
dead men, as touching al feare of God, & true  
sense of godlines. And yet notwithstanding,  
when we were such enemies, when we were  
such dead men, euen when we were dead mē  
in sinnes saith the Apostle, God that is rich  
in mercie, for the great loue wherewith he lo-  
ued vs, quickened vs together with Christ,  
brought vs againe to life, as wel as he raised  
Christ

## A conflict had with Satan,

Christ from y<sup>e</sup> dead: Yea he saued vs, & raised vs by w<sup>h</sup> him, & hath placed vs together with Christ, in heauē aboue, y<sup>e</sup> he might shew forth to the ages that come after vs, the exceeding riches of his grace by his louing sweetenes towarde vs in Christ Iesu. Why then, my brother, you can make no greater accompt, I meane no worse accōpt of your selfe, but that you are a lost sheepe, an enemy to God, and dead in sinne, you can go no further, but to say that all life of goodnes is wanting in you: if you be such an one, I say, if you be dead in sinne, you heare what the Apostle sayeth: We that were dead in sinne: and, euen when we were dead in sinne, did God raise vs vp  
Ephē. 2. 6. againe to life, with Christ, deliuered vs and saued vs, yea, and set vs in heauen with Christ. And if you would say, that he did that for Paul and a fewē other of the Ephesians, he telleth you it was to a further purpose, to make shew to the ages that should come after, the maruelous riches of his grace, to the ende that by that mercie wrought in some of our brethren, which were dead mē, we which are nowē dead in sinne, as they were then might haue comfort. For he is the same God  
Rō. 10. 12. still as he was then, as riche in mercie as euer he was, and the case standeth at this day with



## A conflict had with Satan.

the children of mē, as it did euer since the fall of our father Adam : God shall not, nor can saue any but such as are dead in sinne, such as haue no life, no sense, no feeling of goodnes and godlines in them, no towardlines nor framing of their hearts, the lest that may be, to doe the will of the liuing God. We must needes confesse our selues to be such, when God commeth to saue vs, for this is no speciall case that the Apostle setteth down, it was not peculiar to the Ephesians onely, it is common to vs all, he telleth vs it is our nature : and in their person, he sheweth vs Ephc. 2. 3. what we are all in our selues, by nature the sonnes of wrath, but by the louing goodnes of that God y<sup>e</sup> is rich in mercie, we are raised from death to life, & they y<sup>e</sup> were lost before, now we saued. Seing therefore you can make no worse of your self then a dead mā, lo here is life for you: this is your comfort, there can be none quickened but dead mē, there can be none restored to life but dead men. So that though we be dead mē, we shalbe restored to life, we shal haue a resurrection giue vs. This is our Crimosin, this is our Scarlet, no lesse then voidenes of al sense of goodnes, no lesse the death. I say this is y<sup>e</sup> Crimosin & Scarlet of vs al, y<sup>e</sup> haue bene, are, and shalbe saued.

Pea,

## A conflict had with Satan.

Yea, say you, but they were his Israel, for so the Prophet calleth them, that is to say, his chosen and children: and therefore they were pardoned, but I am not his childe, and therefore his promises can not belong to me.

**Mar. 7. 27.** In deede they were so, otherwise they could not haue bene pardoned, for the childrens bread can be giuen to none but to the children, no man can be accepted of God, but in him in whom God is well pleased: this is the strongest weapon that Satan can fight with against you, in this one point lyeth all his strength, if he be founde a liar in this also, then shall he fall from his purpose, and lose the field. Well I trust by that we haue examined your conscience, and tried it by the touch stone, we shall put him from his holde, and make him go shake his eares. As long as we stande vpon generall termes, he seemeth to haue the aduantage: wee will therefore bring him to the triall particularly, that we may plucke of his maske and visard. For it is not inough to say, that you are not Gods childe, but we must examine it by the markes of Gods children. And what are they? First, the Apostle telleth vs, Whosoener haue the Spirit of God, they are Gods children. This is an vndoubted rule, it can neuer deceiue, for  
whose

**Rom. 8. 14.**



## A conflict had with Satan,

whose Spirit we haue, his we are. Yea, but  
howe shall we knowe, whether we haue the  
Spirit of God, or no. Hearke what the Pro-  
phet sayeth, At what time soeuer the sinner  
returneth, he shall surely liue, and shall not  
die. Returning then is the marke whereby  
we haue to make triall of our selues, whe-  
ther we haue the Spirit of God or no. For  
Returning, that we commonly call Repen-  
tance, which can not come but from the Spi-  
rit of God, it is a fruite and effect thereof, it  
can not come from Satan, neither is it his:  
For who euer did see or heare that a childe of  
Satan repented? The wicked, I meane the  
children of Satan haue a certaine discourse  
and iudgement of reason, whereby they are  
led to know & confesse, maugre their beards,  
that the sinnes which they committe are  
naught. Paul saith, the very Heathens that  
neuer knewe the Lawe written, haue a lawe  
ingraued in their hearts that teacheth them  
as much, but yet they neuer haue ingre-  
med in them by that iudgemēt and discourse  
of reason, an earnest affection, to leaue that  
which they see is naught, & to cleaue to that  
which is good, that can they neuer haue, for  
that is repentance. Nay, though they see ne-  
uer so much, that the facts which they comit  
are

Rom. 2. 14.  
15.

## A conflict had with Satan.

1.Pet. 4.4.

Pro.8.13.

are very euill, yet they continue still in them with a pleasure and iolitie, their vilenie and wickednes is meat and drinke to them, they runne saith the Apostle, to all excelle of riot, and because we will not runne with them, therefore they thinke them selues strangers, and they fall to blaspheming, and speaking euill of vs. But as for the children of God, they returne, as the Prophet sayth, y is, they chaunge their minds & affectiōs, for so y word signifieth, that is, where as before they loued and delighted in wickednes, and lothed righteousness, nowe on the contrarie side, they loue and delight in righteousness, and lothe and detest vnrighteousnes. For because God is their Father, they feare him, and the feare of God, as the Scripture telleth vs, is nothing els but the hatred of sinne: So that in summe, Repentance, or Returning, is the hatred of sinne and the louing of righteousness, and whosoever hath this, in despite of Satan, say what he cā, he is the Childe of God. For I aske Satan, can he himselve loue righteousness and hate iniquitie? If it be possible for him euer to speake trueth, he must in this case speake trueth, and saye, No. I aske him againe, whether his children be like him selfe or no? He must nedes answere me, Yea. For they



## A conflict had with Satan.

they are of his spirit. Why then none of the  
can loue righteousness and hate iniquitie, no  
more then their father can, like lippes, like  
lectise, like father, like childe. If then the  
children of Satan can not loue righteous-  
nes, and hate iniquitie, and there are but two  
kindes of people, as two princes, two sub-  
iectes, God and the deuil, the good and the  
wicked, it must nedes be a prope, a peculiar,  
a sole, an onely marke of the children of God,  
to loue righteousness, and to hate iniquitie:  
and therefore we saye, and saye truely, that  
whosoever is the childe of God, hateth ini-  
quitie, and loueth righteousness, and whosoe-  
uer loueth righteousness, and hateth iniqui-  
tie, is the childe of God: these are all one, they  
haue no difference betwixt them. The Apo-  
stle setteth it downe plainly, though in o-  
ther wordes, The Apostle I saye, marketh  
out this returning, this fight and strife, inci-  
dent onely to the children of God, thereby  
noting out vnto vs, the man regenerate, or  
borne a newe. For these termes and  
kindes of speeches are all one, the rege-  
nerate, the newe man, the chylde of God,  
the loue of righteousness, the hater of sinne.  
I know not, or I alowe not that that I doe.  
For

## A conflict had with Satan.

Rom. 7. 15. For that, which I would doe, I doe not: but what I hate, that I doe. I doe not the good, which I would, but the euill which I would not, that I do. And I finde this lawe, or bondage & yoke layed vpon me, y when I would doe good, euill is present with me. When he saith, he doeth that that he hateth, he giueth vs to vnderstand, that there is in the childe of God, (of whom he spake in his owne person) a lothing and detesting of sinne: and in that he saith, what I would doe, we see there is in the same man and onely in him, a louing of righteousness. So the Apostle and the Prophet agree together, and so haue we a true definition of repentance or Returning, and a peculiar marke whereby to knowe and trie who are the children of God, & who are not.

Tell then, let vs come nere to Satan, & trie the trueth of his accusation by the touch of your conscience, ruled and framed by this line and compasse which we haue set downe. Tell me trueth before God and his Angels, Do you loue iniquitie & hate righteousness? Haue you a ioye and pleasure to offend God, and a delite and iolitie to please Satan? Do you reioyce in the deuil, and defie God? For this must you do, if you be the deuils childe, you must be in like sort affected towardes

God,



## A conflict had with Satan.

God, as your father the deuill is : otherwise he will take you but for a bastarde, nay, you shalbe none of his . For euen as no childe of God can loue the deuill: no more can any childe of the deuill, loue God . Yea, they are so farre from louing him, that it is a grief and vexation to them to thinke vpon his Name, and for that hatred they haue towarde him, they cease not continually in a iolitie and triumphe as it were, to blaspheme his Name . Doeth your conscience beare you witnes that you are such an one ? Thanked be God, you sorrow & sigh at that, and say, Noe. You are so farre from being so minded, that you grieue to heare there should be any creature so wickedly affected . You tell me, you loue righteousness, and hate iniquitie : you tell me, you would not blaspheme God, for all the world: you tell me, you cannot be perswaded by any meanes to hate God, and loue the deuill: you tell me, that no thiefe, no whore nor whoremonger, no murderer, no extortioner, is welcome to you: you tel me, you delite onely in the companie of good men : you tell me, and I see it to be true in you, that this is your onely grief, and the thing that onely casteth you down, the hatred of sinnes that are passed, and for that you can not presently doe that

C

good

## A conflict had with Satan.

Ezek. 18.  
28.

good that you would. And seeing your confession is such, & your heart and tongue telleth me that you lye not, I dare boldly say vnto you, with the Prophet, that you shall surely liue, and you shall not die. For as there is required on your part, a returning, which is nothing els, but the hatred of sinne, and loue of righteousness, and that is in you, and you willingly present it vnto the Lorde, as your reasonable sacrifice: so is there required on Gods part, that he stand to his promise, that he fulfill his word, which he hath spoken by the mouth of his Prophet, thou shalt surely liue, thou shalt not die. He hath promised it, I saye, to euery returner, what the returner is you see and knowe, and by that measure, you are one of them of whom the Prophet speaketh, therefore your sinnes are forgiven you, you shall surely liue, you shall not die. It must needs be so, or els is God a lyar, which can not be, and I am sure you doe not thinke it. In this case you are not to bee charged how long you haue runne astraye, like a lost sheepe: the Prophet sayeth, at what time soeuer, be it early, be it late, be it in youth, be it in age, the Lord is bound to no time, neither is he shut out of any time, but at what time soeuer



## A conflict had with Satan.

uer your returning is, you shall surely liue,  
you shall not die. All standeth vpon the re-  
turning, whensoever the mynde beginneth  
to be changed, to dislike of that which it liked  
before, and to loue that, which it lothed be-  
fore, then shall you be saued, then shal you  
liue, and not dye. You were not called be-  
fore, you are called now, this is the accep-  
table daye of the Lordes comming, and the  
ioyfull visitation of our **G D D** from hea-  
uen: the daye spring, the morning starre,  
doeth now visite you from aboue, therefore  
is this the daye of your saluation, the daye  
of your mariage, the daye of the feast made  
for the ioye of the returne of the lost sonne:  
Nowe the Angels in heauen reioyce, why **Luk. 15. 10**  
should you be sorry: their countenances be  
lift vp, why should yours bee cast downe:  
though you remember your sinnes, **G D D**  
hath forgotten them, and so forgotten them,  
that they shall neuer come into remem-  
brance before him again: I tell you a trueth,  
I lye not, and howe knowe I that I tell you  
a trueth: because you hate iniquitie and loue  
righteousnes: for whosoever doeth so, the  
Prophet telleth me, that his sinnes shall  
neuer be remembered againe, they are wyped  
out, as though they had neuer bene. Thus

## A conflict had with Satan.

standeth your case with God, thus haue you to perswade and thinke of your selfe, most confidently and assuredly, because the marke is certaine, and the token vndeceyueable.

What should then dismay you? seeing  
Rom. 8.31. the Lord is most assuredly with you, who can bee against you? This is it that troubleth you, and maketh you agast, because you can not comprehend howe it is possible for a man, to be the childe of God, and yet committe sinne daily: as who would saye, the state and condition of the children of God in this worlde, should be such, that they should be without sinne, a thing impossible, as long as we are compassed with this fleshe. Doeth not Mat. 6.9. Christe commaunde vs to praye thus, Our Father, which art in heauen? and howe can we call him Father, but we must needes accompt and thinke of our selues that wee are his children: otherwyle should we lye in calling him our Father, if we were not perswaded that he is so in deede, and so should our prayer be turned into sinne. And yet we are willed to praye afterwade, Forgiue vs our trespasses: and leade vs not into temptation: if we desire forgiuenes, then we committe sinne, and if we desire to be deliuered from temptation, then are we subiect to temptation.



## A conflict had with Satan,

tation. We may not therefore imagine thus vnto our selues; that if we be Gods children, we should not sinne: for so should we deceiue our selues, and there shoulde bee no trueth in vs. Ah but that grieueth you and toymen- teth you, because you see and knowe that you should do good, and can not doe it. This is the very token that you are Gods childe, this was Pauls state, and the same is the conditiō of all Gods children. For blessed are they that finde this griefe in them selues, that they sorowe, because they doe those things which they would not do, & can not do those things which they would do. Paul saith in the per- sone of all the regenerate, that which I hate, that I doe, but that good that I would doe, that I do not. And for that respect he cryeth out, O wretched man that I am, who shall deliuer me from this body of death? And why bodie of death? Can a childe of God, haue a bodie of death about him? Yea verely: the Apostle sayeth so, who shall deliuer me from this bodie of death. But why doeth he call it a bodie of death? because it committeth dai- ly & hourely, yea, euery minute, those things that are worthy of death.

What the childe of God committe such things: yea, surely. Who shall deliuer ME,

C iii.

saith

Rom. 7. 24.

## A conflict had with Satan,

saith he, and he was the childe of G D D.  
But what was the reason? Hee shewed it  
before. For I see a Lawe in my members  
Rom. 7. 24. rebelling against the Lawe of my minde,  
and leading me captiue to the Lawe of sinne  
which is in my members. And therefore  
miserable man that I am, who shall deli-  
uer me from this bodie of this death? See,  
Paul, a regenerate man, a childe of God,  
one that loued righteousness & hated iniqui-  
tie, was caried away captiue: by whom? by  
the Lawe of sinne that was in his members:  
and what was this Law of sinne, but the po-  
wer of Satan?

Why, how the, a childe of God caried cap-  
tiue, by Satan? the Apostle saith so, carieth  
ME captiue. That is verie grievous, that  
Satan should haue such power ouer y<sup>e</sup> childre  
of God, as to carie them captiue. It is so,  
it is very grievous in deede to be a prisoner,  
but if thou marke it well, there is maruei-  
lous comfort. And howe a comfort? In  
this, that because thou art captiue, it argu-  
eth it is against thy will, if thou mightest  
chuse, thou wouldest not be so, & because it  
is against thy will, thou shalt haue a deli-  
uerer. Looke, Christe is called a ransome,  
that is, a price of redemption, if he be a ran-  
some



## A conflict had with Satan.

some and price of redemption, then is it for  
prisoners: and who are prisoners? none but  
they that are in thraldome against their  
willes. Why then, learne here thy com-  
forts: art thou a prisoner, a captiue? it is as  
much to saye, thou art saued, thou art deli-  
uered, for these are interchangeable wordes,  
one selfe same in speache. When Paul looked  
into this, he brast forth and saied, I thanke  
G D D by Iesus Christe our Lord. Who Rom. 7. 24.  
shall deliuer me? I thanke G D D, I shall  
be deliuered through Iesus Christe. And  
why so? Because I am a prisoner, because  
I am a captiue, because I am in thraldome  
and chaines against my will. And was this  
written for Paul onely? Nay: He saith, it  
was written for our learning, that wee  
might haue comfort. For if other feele  
this as well as Paul, and Paul was deliue-  
red through Iesus Christe, then shall other  
also bee as well deliuered as Paul was.  
But who may they bee? Euen they that  
can saye truely with Paul, I doe that which  
I woulde not doe, and what I woulde  
not, that I doe. Whosoever can saye so,  
hee is a prisoner and felowe captiue with  
Paul, and shall be felowelike ransomed with  
Paul, by Iesus Christe.

C iiii.

And

Satan

## A conflict had with Satan,

And therefore if you and I can saye truely, I see a Lawe in my members, rebelling against the Law of my minde, & leading me captiue to the Lawe of sinne which is in my members, we may as truely and comfortably crye out and saye, I thanke God through our Lorde Iesus Christ.

This lacke of will of the minde, and want of ioye and pleasure in sinne, which telleth vs that we are prisoners and not seruants, is the onely difference betwene the children of God, and the reprobate. For all men sinne, there is not one of vs that doeth good, no not one: but yet there is a sinne and a sinne, much oddes betweene the committing of sinnes in the reprobate, & in the elect. Every sinne is death in whome soeuer it be, and euery sinne is voluntarie by whome soeuer it is wrought, els were it no sinne, and yet is there great difference betweene the sinnes, not in the sinnes them selues, but in the workers of y sinnes. And how is that, & wherein consisteth y differēce? In y the wicked mā & the child of Satā, whē in his discourse of reason, he seeth y the thing he doeth, is naught, yet he can not yelde vnto it, but goeth on still in the pleasure of sinne, conceineth a delight in that which he knoweth to be naught,

and

Rom. 3. 12.

Rom. 6. 23.

Iam. 2. 10.



## A conflict had with Satan.

and is neuer sorry for it, but continueth still as in a most pleasurable delight, being angry and grieved with nothing so much, as when he is reprovued for his sinne. And on the other side, the childe of God, beside his discourse and iudgement of reason, whereby he discerneth the good from the bad, he also assenteth to this iudgement, and thereby loseth the delight and pleasure that he had in sinne, and becometh sorrowful for it, he mourneth and lamenteth with him self that he was so forgetfull of God, he is very warre that he fall not into the like, he reproveth him self, and falleth downe prostrate before the Lord, with heartie affection and earnest prayer to God, not to leade him into temptation, and to deliuer him from the euil one. Which thing the childe of Satan can not do, he can not, I say, pray to God, not to leade him into temptation, for his whole delight is in temptation, euen as his fathers is: He can not pray God to deliuer him from the euil one, for he is not perswaded, that his father is euil. When the Apostle setteth downe the difference betwene these two, to teache vs who are in Christ Iesus, and who are not, There is no cōdemnation, sayeth he, to them that are in Christ Iesus: and who are they? which

Rom. 8. 1.

Satan

## A conflict had with Satan,

which walke after the spirit, and not after the fleshe. Here are two, the one that walketh after the spirit, and he it is that hath no condemnation, because he is in Christ Jesus: the other that walketh after the fleshe, of whom he sauyeth afterwarde, that he can not please God: and if he can not please him, the wrath of God remaineth vpon him. And what is meant by walking after the Spirit? Is it, to haue cleane cast of and become voide of all sense and affection of the fleshe, as though our whole life, and all our actions should taste and sauour of nothing els but of an heauenly perfection? Doeth this walking after the Spirit, import such a newnes of life, as that the olde Adam should be vterly dead, and no concupiscence remaine, no fleshe rebelling against the Spirit, no lawe of the members struiuing against the lawe of the minde? That were to make man no man, as though we the members of the bodie, were come already to that perfection, which Christ our head hath attained in him selfe for vs, but it is not yet performed in vs, death where is thy stinge, hel where is the victorie? If we should say so, we should be lyars, & there were no trueth in vs: we should argue Christ of folie or of ignorance,



## A conflict had with Satan.

after ignorance, in teaching vs to pray, Forgiue  
dketh vs our trespasses, if we can not trespassse.  
con: Then is it not so to be taken, as though to  
esus: lue after the Spirit, were to be voyde of  
e, of sinne: But the earnest and painefull trauail  
e can bestowed in mortifying the deedes of the  
him, fleshe, and bridling the licentious rage of  
And the olde man, the natural Adam, which Paul  
pirit: calleth the childe of wrath, which is mere  
come enimitie against God, and is neuer subiect  
he, as to God, as he sayeth, neither can be: such a  
tions spite and hatred there is in him against God,  
out of so that the worlde may see, there reigneth a  
wal: loue and longing, a desire and earnest zeale  
ones and affection of godlines in vs, which kepeth  
e vt: all the members of our bodie in chaines as  
aine, it were, and paineth the heart with grief for  
t, no the heauines and burden of sinne, when it  
t the seeth it hath fallen and gone astray, that is  
make it which the Apostle calleth the walking af-  
bers ter y Spirit. Which earnest zeale notwith-  
per: standing, and earnest and painefull trauail, is  
ttai: oftentimes caried away captiue, & ouercome  
yet by the law of the members, for the iust man Pro. 24. 16.  
nge, falleth oft, but yet it recouereth it selfe, for  
o say he riseth vp againe, which is by lamēting his  
ueth sinnes, and sorowing for his fall. And true-  
y of ly, were it not for the resistance and strife  
nce, that

## A conflict had with Satan.

Isai. 64. 6.

that we finde in our selues against sinne, and the sorowe that we haue for offending the Maiestie of our God, euen because he is good and gracious, a mercifull and louing Father, rather then for the iudgement that is to be taken of our workes after they be done, we should rather haue cause of despair, then comfort, of iudging our selues to be Satans rather then Gods. For alas, how can any faire water come out of a foule fountaine: it must be clesed and purified first, and therefore the Prophet telleth vs, That our righteousness, euen the best things we doe, when we haue the greatest assistance of Gods spirit, that we can haue in this flesh, is as a menstruous clothe, our best deedes I say, are so foule and lothsome, that they may not come in the presence of God. And therefore for the assurance of our consciences, we haue nothing to stand vnto but this fight and strife of the minde and the fleshe, this dislike that we haue with our selues for transgressing the will of our good God, who is onely good, onely righteous, onely gracious, onely mercifull. This is it that the Apostle calleth to liue after the spirit, and so are all the places of Scriptures in summe to be vnderstanded and meant, when they speake vnto

to



## A conflict had with Satan.

to vs after this sorte : If you loue me, keepe Ioh. 14.15.  
my commaundements. He that sayeth, Hee 1. Ioh. 2.4-5  
loueth God, and doeth not keepe his com-  
maundements, is a lyar. Which we may not  
take in any such sort, as though we our selues  
could keepe and fulfill the commaundements:  
For Paul sayeth, It is impossible because of Rom. 8.3.  
the fleshe : and it was the ende why Christ  
was sent, so that if we can do it, Christ is sent  
in vaine, which is blasphemie to speake or  
thinke, but in respect of the desire & earnest  
affection of the heart, labouring alwayes to  
the vttermost to doe the best we can, which  
is it that God accepteth of vs, and helpeth it  
also, and pardoneth the rest.

Now to walke after the fleshe is cleane  
contrarie, not onely to commit sinne and ini-  
quitie, but to make a pleasure and delight of  
sinne, as hauing no other ioye, or none so  
great ioye, as to commit sinne, and folowe  
vnrightheousnes. The Apostle calleth this  
walking after the fleshe, the wisdom of the 2. Cor. 1.13  
fleshe, because the persuation of the sinner is  
such, that he thinketh himselfe neuer so wise,  
as when he foloweth the deedes of the flesh.  
He taketh a conceite in it, as of a very wyse  
counsaile, he maketh it his praise and com-  
mendation in the worlde : and therefore be-  
cause

## A conflict had with Satan.

cause the children of God wil not be so wyle  
 1.Pet. 4.4. as they, the Apostle Peter sayeth, that these  
 wyle men, blaspheme them. The words that  
 Paul vseth import as much, as that that Mo-  
 ses said, All the imagination of the thoughts  
 Gen. 6.5. of mans heart is naught at all times. What-  
 soeuer the natural man, who is not led by the  
 Spirit of God, formeth and frameth to him-  
 selfe in his heart, is starke naught. This is  
 his onely pleasure, he can delight in nothing  
 els, euen as the potter delighteth in the ves-  
 sels he maketh: He flattereth him selfe in it,  
 and because of his great delight and pleasure  
 he taketh in sinne, the Apostle compareth it  
 to a benomming.

Likewise in another Scripture it is cal-  
 led a Care of the flesh, Take not care of the  
 Ro. 13.14. flesh sayth the Apostle, to do the lusts therof:  
 Noting out vnto vs a studie and endeuour, a  
 marueilous foresight & casting before hand,  
 which the reprobate, the children of Satan  
 haue, how they may please the fleshe, hauing  
 in deede no care so great for any matter, as  
 to satisfie the lustes thereof. Dauid calleth it  
 a louing of vanitie, & seeking after lyes. The  
 hound hunteth no more after his game, nei-  
 ther is he more painefull to finde out his  
 chafe, then the childe of Satan is busie in  
 ransac.



## A conflict had with Satan.

ransacking euerie corner to doe the workes  
of the fleshe. This caringe and seekinge af-  
ter the pleasures of the fleshe, is, as in all o-  
ther cares and seekings, ioyned with a de-  
light and pleasure, and therefore the Apostle  
Peter setteth it downe as his propre marke  
to be knownen by. They thinke it a pleasure,  
saith he, to liue in daily deliciousnes: as who  
would say, They ioy in nothing so much, as  
in y pleasures of this life, for them they make  
their onely felicitie. And with this ioy & feli-  
citie, they runne into all excesse of ryot, neuer  
sorrowinge, but when they are reprovued for  
sinne, giuing plaine testimonie thereby that  
they hate God, and can not abide him. For he  
that hateth the light, hateth God: and to hate  
y light, what is it els but to be griued when  
their faultes are layed opē before them, when  
they are put in minde of their transgressions,  
& exhorted to folow better wayes: I say they  
are griued & tormēted thereat, euen as their  
father the deuil was at the cōming of Christ,  
saying, Why art thou come to tormēt vs be-  
fore our time, and therefore they hate all re-  
prehension, which is their light that should  
open their eyes, and breake in sinder the dar-  
kenes of their vnderstandings. Who so hath  
these markes, he is vndoubtedly the childe  
of

2. Pet. 2. 13.

Satan

21770

## A conflict had with Satan.

of Satan, & this is it which the Apostle calleth the walking after the fleshe. For these are all one, to walke after the fleshe, to care for things of the fleshe, to hunt after vnrigh-teousnes, and to haue a delight and pleasure to liue dayly in deliciousnes and wantonnes, chambering and so forth. These I say are all one, so that if thou see a man that delighteth and ioyeth in sinne, that is neuer weary, but is alwayes seeking after it, that bendeth his whole care and studie to fulfill the lusts of the flesh, thou mayest boldly say of that man, that he is a childe of wrath, a lost sheepe, a seruant of Satan: For Satan hath full possession in him, hath ouercome him, ruleth him, hauing him subiect with most willfull obedience.

But what sayeth the Scripture of the other: the nature of the children of God, is set forth in the person of iust Lot, of whom it is written, that he was cleane ouercome with the shamefull conuersation of those wretched and loose men, & did as it were faint & sinke downe vnder it as vnder a most heauie burden. For the sights which he sawe, & the abominations and vilenies that he heard of, rent his heart in sunder, for so sayeth the Scripture, This iust man vexed his righteous soule,

2. Pet. 2. 8.



## A conflict had with Satan.

soule, because of their vnrighteous doings, from day to day, as long as he dwelt amongst them, by seeing & hearing, what he sawe & heard: so contrarie are the doings of the children of God, to the doings of the childre of Satan. Their righteous soules are vexed at these mens lewd & wicked dealings, it is a great grief vnto them to see such sinnes & wickednes committed, in whomsoever it be they lothe & detest it, they sobbe & sigh for it, & if it be in them selues, they finde such a displeasure with themselves, that their very garments do lothe them. This is a good token, in whomsoever it be found, it procedeth from that spirit which can not call Christ accursed, & it cometh from that spirit which calleth & sayeth that Iesus is the Lord, that is to say, that can not otherwise do & thinke, but speake & conceiue most honorably, and reuerently of Iesus that Sauour. It can not come from the spirit of Satan, for who could euer gather figges of thistles, or grapes of thornes: Why then it is the spirit of Christ, & God: and who so hath his spirit, he is his childe, and if his childe, then fellow here with Christ, and so shal he neuer see death, the wrath of God can not dwell vpon him. So this is our marke to be knownen by, and our comfort to lift vs vp to the throne of mercie, if we finde our soules vexed & grieved with vnrighteousnes: which only the children of God haue, and the reprobate the children of

D

Satan

1. Cor. 12. 3

Satan

## A conflict had with Satan.

Satan haue it not, Paul telleth vs so in the place  
I alleaged before, That which I hate, that I do:  
and againe, I allowe not that that I do. I like it  
not, saith he, speaking in the person of vs al that  
are regenerate, giuing out our propre marke  
wherby we may be knowen of other, & we may  
most rightefully iudge of our selues, without all  
doubt, most assuredly, yea, so assuredly, as if God  
him selfe should come downe from heauen, & tel  
vs so. If when we commit sinne, we can say in our  
selues with a grief, I hate that y I do, howsoe-  
uer it be that I haue bene moued to commit this,  
I can not like of it, nay, I vtterly mislike it: the  
knowe we assuredly that we are Gods children,  
for it is the Spirit of God y worketh this in vs,  
it is y Spirit of God I say, y giueth sinne this  
checke, & wheresoeuer this checke is, sinne doth  
not reigne, & therefore ca not cōdemne, but sinne  
is overcome, & therefore it is pardoned though it  
be committed: pardoned I say, because it is com-  
mitted by weakenes of the flesh, & not by malice.  
The reason is, for y the sinne so committed, can  
not be sayd to be ours. For the man him selfe is  
not said to do any thing, but whē he hath a delite  
in that y he doeth, receyuing a cōcontentment both  
in minde & bodie by y that he doeth. Otherwise,  
when his bodie runneth one way, and his minde  
is caried another way, and can not, ne will in any  
wise yelde to the body, but being forced thereto,  
and



## A conflict had with Satan.

and drawē as it were by the heare, y man that is  
so haled & pulled, y hath that bickering & strife of  
the minde against the bodie, can not be condem-  
ned by the Law, because it is not he y doeth the  
thing, but sinne that dwelleth in him. It is not  
I, saith Paul, that doeth it. So say we all that  
finde that mislike of those naughtie actions that  
are done by the flesh that we carie about vs, It is  
not we that do it: if we do it not, then we can not  
be condēned. It is not I saith he, giuing vs to  
witte, as I said before, that no act is to be accōp-  
ted mans act & deede, but that that his bodie exe-  
cuteth with cōsent of his minde & a great good  
liking of it, reioycing very much & being glad,  
yea so glad y he is at heartes ease both in minde  
and bodie for that that he hath done. It is not I  
saith he: if it be not I, you will say, who is it  
then: the Apostle telleth you, But sinne that  
dwelleth in me, that is to say, the flesh that is not  
yet clene mortified in you, that is it that doeth it.  
But you wil say, doeth sinne skil dwell in me, if I  
am the childe of God: Paul saith so, Sinne that  
dwelleth in ME. He speaketh so of him selfe, & he  
was the childe of God. We can not belie him, he  
spake with the Spirit of God, & speaking with  
that spirit, sayeth that sinne dwelleth in him, who  
was the childe of God: if in him, then in euerie  
childe of God. How can it then be true, will you  
say, that he saith in other places, We are dead

D. ii.

to sinne:

Satan

21770

## A conflict had with Satan,

to sinne: This it is, when S. Paul saith that we are dead with Christ, his meaning is, that when Christ died vpon the crosse, at the same time & instant he mortified & slewe the flesh of euerie one of his members, so that of that death, euerie one of vs reapeth this profit, & thus we feele the effect of it, & our inward man entred into an enemie and hatred against the flesh, & we abhorre & lothe with a detestation all that the flesh loueth & desireth. These are & effectes & profits which are in vs by & mortifying & killing of & flesh. So that when S. Paul saith, & we that are Christians are dead with Christ, his meaning is not, that we haue no affections and lustes of the flesh, for we can not but haue them in vs, eyther more or lesse as long as we are in & flesh: but this he meaneth, that with our hearts we hate that, which & flesh loueth, & dislike that, which it liketh, disallowe, what it alloweth, sorowe & mourne for &, which it reioyceth and taketh comfort & pleasure in: & by this abhorring and lothing & detesting that, which the flesh liketh so wel, we grow by litle & litle, to cast of many sinnes, we do not so easely fall into them as before, we bridle our selues & kepe our selues vnder in many respects, wheras before we did easely fall, yea where we ranne before, now we either go not at al, or go very slowly: So that we must make this accompt, that we are dead to sinne, & yet that sinne dwelleth in vs.

¶



## A conflict had with Satan.

We are dead to sinne, if we delight not in that that y<sup>e</sup> flesh delighteth in, & sinne dwelleth in vs, because we do oftentimes those things that we hate. But yet we haue no cause to despaire, as long as it reigneth not, & it neuer reigneth, where it receiueth not a full contentment & ioy, both of bodie and minde for that that is done. So that if you ioy not at the euill which you comit, if you take no pleasure & delight in it, though you be sometimes caried captiue, care you not, that sinne can not hurt you, that sinne can not condēne, & only because of that checke, because of that dislike, for none shal howle but they that reioyce, none can be condemned for sinne, but they that make a pleasure & delight of sinne. This I termed vnto you for breuities sake, malicious sinnes, despitefull sinnes: for malice & despite it is for man to reioyce and be glad in that which he knoweth to be naught, as al the reprobate do, & none but they: y<sup>e</sup> other is but a sinne of weakenes, because the man striueth, & would gladly ouercome, but he can not, because he is matched with a more mightie enemye, which enemye, because of his great forces, farre surpassing the slender meanes that the other hath to stande in battaile against him, ouercōmeth him, and whether he wil or no, carieth him captiue: & therefore because he is so caried away against his wil, this weakenes should not be layed to his charge,

D.iii.

he shalbe

Satan

21770

## A conflict had with Satan,

he shalbe rāsoned, he shalbe pardoned, yea truely  
it is, he can not be condēned. And therfore I say  
vnto you, as long as your cōscience beareth you  
witnes, that you are not in the flesh, that is, as y<sup>e</sup>  
Apostle defineth it, the affectiōs of sinnes which  
are by y<sup>e</sup> Lawe, worke not mightily in you, you  
can not dye, for you are not the childe of Satan.  
How you shal know, whether you are in the flesh  
or no, you shal know by this, if you feelee in your  
self, that the affectiōs & lustes of sinne are as it  
were dead in you, not as though you should not  
at sometimes be egged and prouoked to euill by  
them, but because you feelee them in maner as  
it were dead, & whēsoeuer you doe feelee thē any  
thing quicke or aliue in you, you are grieved at  
them, & sorrow for it. For to be in the flesh, is to  
haue the affectiōs & lustes of the flesh, liuely, &  
quicke and whole in vs, & to be glad and maruei-  
lously wel contented & pleased that they are so.  
They must worke mightily in you, if you be in  
the flesh, that is to say, you must haue a maruei-  
lous conceite and pleasure in sinne, you must re-  
ioyce & triumphe in nothing so much as in sinne:  
otherwise you are not properly saied to be in the  
flesh, though you be compassed with the fleshe.  
For if you delight in the Lawe of God, hauing  
that minde in you, that you allowe & like of it, as  
a good thing, desiring, and seking, and labouring  
with your selfe to liue according to y<sup>e</sup> same, desi-  
ring

By mte

ring m  
any th  
Law, r  
he du  
omet  
out ou  
with y  
much  
again  
light  
bate, a  
in wh  
chiloz  
sinne,  
Paul i  
and J  
corde  
And  
may  
in the  
ning  
grief  
so stil  
drink  
abste  
and  
on, a  
drin  
in th



## A conflict had with Satan.

ring nothing so much, nor seeking or procuring any thing so much with heartie affection, as that Law, not to be iustified thereby, but onely to do the duetie of a Christian, which is to liue as becometh a man regenerate, you liue not in y<sup>e</sup> flesh, but out of the fleshe, though you cary flesh about with you, & such a fleshe, as oftentimes doeth you much spite. Those are thinges opposite & set one against the other, the delight in sinne, & the delight in the lawe: the first is propre to y<sup>e</sup> reprobate, and draweth with it an hatred of the Lawe, in whomsoever it be: the other is propre to the children of God, and carrieth with it an hatred of sinne, in whomsoever it be. And therefore saith Paul in y<sup>e</sup> person of all such, I hate y<sup>e</sup> which I do, and I loue and like well the Lawe of God: I acorde and giue my consent to it, that it is good. And this is it which the reprobate haue not, you may easely and plainly see in them, that they are in the flesh, & walk after the flesh, for in their sinning they haue a delight & pleasure, without any grief & remorse for their wickednes committed, & so stil runne on in a iolitie, as it were meate and drinke to them, nothing moued or bridled to abstaine from it, because they know it to be sinne and wickednes, that which they commit, but go on, as a man that swalloweth a most pleasant drinke, without any mislike of taste, & as a swine in the heate of sommer, the more shee swalloweth

## A conflict had with Satan.

weth her self in the myze, & becometh foule, the more quietly and at ease she resteth in it.

This is the very true and vnfallible marke of the reprobate & y<sup>e</sup> childe of Satan, so farre as we can iudge, not presuming to enter into the secret counsaile of God, which is to vs vnaccessible, and not to be attempted. This marke, by your owne confession, I do not finde in you, and therefore with thankes I giue glorie & praise to his Name, and wil hope of you, as of my brother, whom the Lord hath sealed vp to saluation, and reserued mercies for you in store, though you do not so fullie see it your selfe, as by your confession I am led in Christianitie to iudge of you. The Lord shall reueile it in his time, to whose grace I comitte you, leauing you to his protection who is the almightie, and shall assuredly shield you from the malice of Satan, and giue you a glorious victorie, ouer this our cruel, false, and faithlesse enemye. To God only immortal, be onely glorie: and to him confusion, and that fyre, that is prepared for him and his angels.

FINIS.



*A forme of thankesgiuing  
and praier to be vsed of all  
godlie Christians in their  
families.*

**W**E most humblye thanke thee (O Thankes-  
giuing.  
heauenly Father) for all thy lo-  
uing kindnes so abundantly shew-  
ed towardes vs

*Morning.* this Night, *Euening.* this Daye,  
and all the rest of our life hitherto, and espe-  
cially that it hath pleased thee of thy fatherly  
fauour & infinite loue, before we had done *For our e-*  
good or ill in thy sight, and before the be-lection.  
ginning of the world, to write vs in y<sup>e</sup> booke  
of life, and vncchangeable to ordeine that we  
should be thy children, and vessels prepared  
to honour with y<sup>e</sup> rest of thy Sainctes. And  
we thanke thee for the great worke of our *For our*  
creation, which as it is wonderfull in it self, creation.  
being first framed according to thine owne  
Image, wisdom, holinesse and immortali-  
tie, so doth the excellencie thereof much  
more clerely appeare, in that thou hast made  
an infinite number of other creatures, vpon  
the earth, in the heauens aboue, and in the  
waters beneath, farre inferiour vnto vs: yea,  
continuallie daye and night attending vpon

A

vs as

## A Thanksgiuing

For our  
redemptiō  
with an  
amplifica-  
tion of de-  
scription of  
the same,  
to stirre vp  
our dull  
minde to  
due than-  
kefulness.

vs as our seruants and handmaidens : but  
most especially we praise thy holie Name,  
and euermore thanke thy Maiestie for the  
abasing and manifesting of thy onely begot-  
ten Sonne in our pooze & fraile nature, that  
he might in y<sup>e</sup> same yelde vnto thee (O Fa-  
ther) a full and perfect obedience for vs, such  
as in thy most iust Lawe was required at  
our hands, & that by his most painfull & hel-  
lish sufferings, anguishes and horrours both  
in soule and bodie, as wel in death as in life,  
we might be made free from all these ever-  
lasting sorowes, feares and tormentes, de-  
serued of vs, and prepared for all those that  
do not beleue: eue so was it thy good plea-  
sure (O Father most mercifull) that he in  
the verie substance of our nature through  
that mightie power of his godhead, should  
not onely beare the intolerable weight of al  
our sinnes, together with al the punishmēt<sup>s</sup>  
due for the same, but also ouercome sinne,  
destroie the power of sinne in vs, and ob-  
taine for vs a glorious victorie ouer sinne,  
the world, death, hell, and all our enemies:  
Yea, that he should restore vnto vs by the  
vertue and worthines of his obedience, all  
good things, which before wer lost through  
our



## and Prayer.

our follie and disobedience, and that in a more perfect estate then euer we had them, in as much as now our strength, our wisdom, our righteousness, our worthines, our assurance of thy fauour, our ioye and felicitie resteth not in our selues fraile creatures, but in him our onely and almightie sauiour, who sitteth at thy right hand in glorie and power for euermore, that henceforth there should be no more sacrifice for sinne, no other mediatur to intreate thy Maiestie, no more deseruers or purchasers of thy fauour for vs: but that all flesh should confesse that there is no other name vnder heauen by which we can be saued, but onely the Lord Iesus: and that whosoever reioyceth, might reioyce in the crosse of Christ. This myste-rie (O Lord) is to high for vs, we cannot com-prehende the fulnes, the length, y<sup>e</sup> breadth, & the deepenes thereof: all the wisdom of man is to blinde and grosse to perceiue any part therof perfectly, the very Angels do alwaies wonder at y<sup>e</sup> same, & the deuil, & Anti-christ, with al y<sup>e</sup> princes of the world haue laboured vtterly to extinguish y<sup>e</sup> knowledge and memorie of the same: yet now in these daies thou hast againe clerely reueiled the

## A Thanksgiuing

For our  
vocation.

same by þy preaching of thy word, & we here  
present through the aboundāce of thy grace,  
haue seene and felte the glorious power of  
the same. But such is our horrible blindnes,  
peruerfnes, banitie and vnthākefulnes, that  
we see it not clerely, we beleue it not per-  
fectly, nor wey it sufficiently, nor meditate  
thereon effectually: for we should loue thy  
Maiestie for this famous worke of our re-  
demption by Iesus Christ with a most per-  
fect loue, without all comparison, and farre  
aboue al other things in the world: whatsoe-  
uer we loue, we should loue for thy sake, so  
that nothing should be more deere and ioy-  
full vnto vs, then the setting forth of thy  
glorie, the praysing of thy Name, the fur-  
therāce of thy true religion, & prosperitie of  
thy Church: and nothing so great a grief  
as the cōtrarie to any of these: but this loue  
we finde verie colde in vs, for we long not  
earnestly to be in thy cōtinuall presence, we  
are verie negligent, & soone wearie in spea-  
king to thy Maiestie by prayer, and hearing  
of thy Maiestie speaking to vs by the mini-  
sterie of thy holy word, we haue not a felici-  
tie in meditating of thy mercies, in decla-  
ring thy praises, in commending thy won-  
derfull

An hum-  
ble & true  
confession  
against our  
felices.

of 1740



## and Prayer.

derfull workes: yea, we haue oftentimes more pleasure in beholding vanities in worldlie matters, in idle and prophane exercises, and in the workes of darkenesse: we are violent in reuenging our owne iniuries, and in hating those that hurt our selues, but are not so much as heartily grieved with those that offend thy Maiestie by sinne, and obscure thy glorie by corrupting thy true religiō. Our loue toward our brethren ought to be like y<sup>e</sup> loue wherewith thou hast loued vs, that is, pure, vncorrupt, vehement and euerlasting: but we loue for our owne pleasures, and for worldly respects, we are some prouoked to anger, we mislike long, we are hard to be reconciled, we are not so duetiful to our parentes and gouernours, so kinde to our friendes, so courteous to strangers, so charitable to those that are in necessitie as we ought to be. We should be holie & pure as thou art pure, because (thou Lord) hast redeemed vs from all vnpurenes, that we should cōtinually offer vp to thee our soules and bodies, as a pure, liuely and acceptable sacrifice: and because we are thy temples wherin it pleaseth thee to dwell by thy grace and holy spirit. But we feele to to many re-

## A Thanksgiuing

bellious motions and corrupt cogitations, such as we are ashamed to speake of to any mortall man: our mindes should be drawen vp on high with the loue and desire of heauenly and spirituall things, because we are straungers here, and citizens in heauen, for that we knowe the things that be here belowe to be vncertaine and transitorie as the flower of the grasse, our selues fraile & mortall, and the ioyes prepared for vs after this life, to be infinite, inestimable & euerlasting: howbeit we spend a great part of our time in folowing after the things of this world, in prouiding for this lumps of earth, our studies, cares, and communications, are verie earthly and prophane. If inallie, we haue broken all thy Lawes, we can performe no good thing perfectly, we consider not alwayes effectually, that we are in thy presence, and that all things are open to thee, be they in respect of men neuer so secrete. We depende not constantly vpon thy prouidence, we rest not with full contentation of minde in thy good pleasure, we haue not yet learned whollie to resigne our selues, our children, our friendes and al the blessings which thou hast giuen vs, into thy handes, and to be con-



## and Prayer.

be content without al murmuring, and repi-  
ning with that state of life wherin thou pla-  
cest vs, we are not carefull enough for those  
whom thou hast committed to our speciall  
charge, we corrupt & abuse al thi good gifts,  
we can not rehearse the multitude of our of-  
fences, for we are gilty, we are gilty of infi-  
nite crimes, which we remēber not, nor ne-  
uer knew, because of our ignorance & negli-  
gence. And although we be in so ill a case so  
vile of nature, so voyde of goodnes, so full of  
infirmities, & so neere a thousande destruc-  
tions, yet are we not thoroughly humbled be-  
fore thee, we doe not lothe and lament our  
sinnes as we ought to doe, we flatter our  
selues, we qualifie our faultes, we inwardly  
mislike those that admonish vs, we are slow  
in reforming our selues: yea, which thou of  
all things most abhorrest, we are some blowē  
vp with vaine glorie, and made proude of  
thy giftes and of those good things which  
thou of thy goodnes workest in vs and by  
vs. Therefore O Lord, according to y<sup>e</sup> mul-  
titude of these our miseries, we flie vnto the  
Throne of thy grace, as they that are gilty  
of infinite crimes, crauing thy pardon, as  
they that are ashamed of their foulnes, and

A Prayer  
for the for-  
giuing and  
purging of  
our sinnes.

A iiii.

faine

## A Thanksgiuing

faine would be washed with the bloude of  
thy sonne Iesus Christe, as they that are  
wounded to death everlasting, and desire to  
be healed with the soueraigne oyle of thy  
grace & holie Spirit. O Lord forsake not  
those that desire earnestly to forsake them  
selues: receiue vs to thy fauour, who onely  
appeale to thy mercies: we knowe no way  
to come to thee, nor meanes to obtaine anie  
good thing at thy handes, but onely him,  
euen our Lord and Sauour that hath said:  
I am the way, the trueth, and the life, who  
hath promised, whatsoeuer we aske in his  
Name thou wilt graunt it vs, and of whom  
thou hast witnessed by all the Prophets &  
Apostles, that he is y<sup>e</sup> propitiation for al our  
sinnes: In him therefore and through him,  
we aske al good things of thy infinite Ma-  
iestie. O Lord, although our faith be weak,  
our repentance, our sanctification, and all  
things in vs vnperfect, yet heare and ac-  
cept vs for the worthines and perfection of  
thy Sonne our aduocate and redeemer. O  
Lorde our God, forsake not the worke of  
thine owne handes: Remember not our  
sinnes any more, but vouchsafe to finish that  
newe birth which thou hast begonne in vs:  
and



## and Prayer.

and to this ende we beseeche thee alwayes to soften and prepare our hearts by thy holie Spirit, to the perfect obedience of thy Gospel, & to printe in our consciences a deepe sealing of our sinnes, howbeit, in such measure as we be not driuen thereby to despaire of thy mercies, but better humbled before thee, prouoked to a more serious repētance of our former euill life, to a greater feruēcie in praying and seeking for thy helpe, and a more carefulnes euer hereafter to flie, euen the shewe of euerie euill, and all occasions of offending against thee and our brethren.

But because it is not enough to auoide ill, we beseech thee to giue vs a full assurance, and sweete feeling of thy loue toward vs in Jesus Christ, wherewith our hearts being thoroughly inflamed, we may bring forth abundantly the fruits of thy holy Spirit, & shewe our faith by good workes, to the testifying of our most dutiful seruice towards thee, (O Lord our God,) the stopping of y<sup>e</sup> mouthes of the vngodly, and prouoking of a great manye to praise thy holy Name for those good things which thou hast wrought in vs: therfore grant vs (O merciful Lord) a zeale for thy glorie according to knowledge,

A prayer  
for grace, &  
power to  
performe  
good things  
in our cal-  
ling.

## A Thanksgiuing

ledge, boldnes in thy causes ioyned with humilitie, wisdom with synceritie, ioyfulness of minde with due sadness for our sinnes, & the afflictions of our brethren. Teach vs to obey and reuerence our superiours, to be louing to all our equalles and inferiours, charitable to our enemies, desirous to do good to all men, to be diligent in our calling, to abhorre all deceitfull and vnrighteous dealing: make vs thankfull for thy benefites, faithfull in vsing them according to thy wil, patient in the forbearing of them, constant in suffering the losse of all earthly benefites for thy euerlasting trueth: and because it is thy pleasure that we shoulde wrestle and strue against our rebellious nature, and an huge hoste of spirituall enemies, we beseeche thee arme vs from aboue, with the complete harnessse of thy grace: And for as much as our strength and furniture is nothing in respect of our aduersaries, assiste vs mightily, that in all temptations, daungers and assaultes, we may lay sure holde with the hand of faith, vpon the victorie of our Saviour Iesus Christ, that albeit we be not able to ouercome in our owne persones, yet we may ouercome in his who hath ouercome

come



and Prayer.

come for vs, and so after this warfare finished, be made partakers of those promises which are knitte to the victorie, euen the crowne of glorie, the fellowship of all thy saintes, and the most comfortable presence of thy maiestie, through the same our Lord and sauour Iesus Christ. And we pray not O Lord our God, for our selues onely, but also for all people and nations of the world, who as they knowe by thy wonderfull workes that thou art God ouer all: so they may be instructed by thy holy Spirit to beleeue in thee their onely Sauour and redeemer. But for as much as they can not beleeue except they heare, nor cannot heare but by preaching: and none can preache except they be sent: Therefore (O Lord) raise vp faithfull distributours of thy mysteries, who setting apart all worldly respects, may both in their life and doctrine, onely seeke thy glorie. Contrarily confound Sathan, Antichrist, with all hirelings, whom thou hast already cast of into a reprobate sense: that they may not by sectes, schismes, heresies, and errours, disquiet thy litle flocke. And because (O Lord) we be fallen into the latter dayes and daungerous times, wherein ig-

# A Thanksgiuing

2

in ignorance hath gotten the upperhand, Satan with his ministers, seeke by all meanes to quench the light of y<sup>e</sup> Gospel, we beseech thee to maintaine thy cause against those rauening Molues, and strengthen a thy seruantes whom they keepe in pryson and bondage. Let not thy long suffering be an occasion, either to increase their tyranny, or to discourage thy children, neither yet let our sinnes and wickednes be a hinderance to thy mercies, but with speede (O Lord) consider these great miseries. For thy people Israel many times by their sinnes prouoked thyne anger, and thou punishedst them by thy iust iudgemēt, yet though their sinnes were neuer so grievous, if they once returned from their iniquitie, thou receiuedst them to mercie. We therefore, most wretched sinners bewaile our manifolde sinnes, and earnestly repent vs for our former wickednes and vngodly behauour towarde thee: and whereas we can not of our selues purchase thy pardon, yet we humbly beseech thee, for Iesus Christes sake, to shewe thy mercies vpon vs and receiue vs againe to thy fauour. Graunt vs deare Father these our requestes, and all other things necessarie for vs

*Handwritten in the left margin:*  
 I must needs  
 call back  
 thy  
 grace  
 in  
 mercy  
 Amen

Satan



and Prayer.

vs and thy whole Church, according to  
thy promise in Iesus Christ our Lord.

In whose name we beseeche thee  
as hee hath taught vs  
saying:

Our Father which art in heauen, &c.



Imprinted at London, by Chri-  
stopher Barker, dwelling in Bowles  
Churchparde, at the signe of the  
Eygres head.

ANNO. 1577.